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HENRY WARD BEECHER.

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CHRISTIAN SYMPATHY.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 4, 5.

Is this sympathetic unity a peculiarity of church life? Are these words meant to explain simply that when a great number of persons are joined in a church connection they are in a spiritual, sympathetic unity? Yes, it means that, on the way to something a great deal larger than that. It is the declaration—and the spirit of it runs through the New Testament, and colors every part of it—it is the declaration that the ideal condition of the human race is one in which mankind are knit together, by a sympathy which makes one man the brother of another man, the world over; and that too, as is explained by the Apostle Paul in 1st Corinthians, the 12th chapter, without regard to nationality, or sect, or condition in life—whether bond or free, Jew or Gentile, in the church or out of the church. The ideal condition, or that condition toward which God's providence is steadily conducting the races of the world, and which they will reach when they shall be ripe, is a condition in which every man shall feel that every other man is a part of himself; or, in other words, in which every man shall feel as a parent feels in the family, that every other person is in one sense a part of himself. Mankind will yet come—they are not in a hurry, but they will come—to that condition in which nothing will be so

Preached at the Twin Mountain House, White Mountains, N. H., Sunday morning, August 30th, 1874. Lesson: Rom. xii. Hymns (Plymouth Collection): Nos. 102, 633.

near to the heart of man as *man*, without regard to the fact of relationship, kindred, interest, or neighborhood. The time is approaching when the mere fact that one is a human being will open and kindle the hearts of men toward him in all sympathy and kindness.

It is of this unity, which springs from the Gospel—the sympathetic unity of soul with soul—that I shall speak this morning.

I have said that this was not a matter of the artificial life of the church; and let me say that I look upon the church, not as a substitute for anything, but simply as an instrument, as an educating institution, by which God attempts to diffuse the light and knowledge of true manhood throughout the race. It is a subservient institution. It is not itself a primary thing. It is secondary. In the work of ages the church is full of grandeur and excellence; yet it is simply subordinate, doing the Master's will.

God's heart and God's purpose are the salvation of the world; and it is the deliverance, the elevation of every living human being on the globe, that lies before the divine mind as the reason and motive of administration through the periods of time; and the church bears relation to this great end just as the common school bears relation to the prevalence of intelligence through the community. We believe in schools and academies; but we value the community more than we do even them. Their worth lies in the fact that they are blessing the whole community. They are not in themselves sacred; they are not valuable except for such worthy objects as they may serve; they are good for what they do: and the church is good for only that which it accomplishes. What is greater than any church is that for which the church was created—namely, universal mankind.

We are therefore to suppose, not that God is working for the Jew or for the Gentile, for the Asiatic or for the African, for the European or for the American, but for all of them.

We are not to suppose that the divine providence is watching alone over good people, virtuous people, healthy people; it watches over all alike. It makes the sun to rise on the evil and on the good, and sends rain on the just and

on the unjust. The divine purposes have respect to every one, everywhere, without regard to nationality or condition.

Such is the ideal state. It is one toward which the feelings of sympathy, of benevolence, and of love, man for man, are perpetually tending.

So, when we speak of the unity which all mankind are seeking, we shall not be able to form a just opinion respecting it unless we take into consideration this internal unity. Everybody wants unity in the churches; everybody is striving to bring them together; and there would be no difficulty in uniting them outwardly if that were enough; but what would be the advantage of a mere external unity of the churches?

What advantage would it be in a village if all the inhabitants should say, "The citizens of this village should be perfectly united; and, therefore, let us move our houses up so that they will touch each other. Moreover, let all the people of this town have the one name, *Adams*. Let them all call themselves, and be called, by that name. Besides, let us all have breakfast and dinner and supper at the same hour and minute, at the stroke of the bell." They might secure unity in these outward things, so as to be able to say, "There is not such a united village in the world as we are;" but what would be the advantage of mere external unity in a village? Suppose every village in the land should march in such a unity, as soldiers march on a parade, would they be any better or happier? Physical, material unity may flatter pride, perhaps, and give argument for boasting; but it will not raise a man one step in the scale of intelligence, or make him kinder, or destroy his prejudices. It will not make the cruel man lenient, nor the impatient man long-suffering, nor the despotic man merciful. It will do no good.

But the churches have been calling to each other for unity. The Presbyterian church is going to have one church throughout the world when the kingdom of Christ comes; and that one church is going to be a Presbyterian church. The Episcopalian church is going to have one great church; and that great church is going to eat up all the little churches; and it is going to be an Episcopal church. The

same is true of the Baptist and Methodist churches. But the Congregationalists believe in none of these hierarchies; they believe that each of them has some elements of truth, and that when the millennium comes, that which is good in all of them will be gathered up and brought together; and that all Christendom is going to be Congregational.

But the church a man is in is much like the clothes he wears, provided he is fitted. I wear black, and some of you wear blue. Some of you wear short coats, and some long. Some wear one kind of hat, and some another. It is not the hat, not the coat, nor anything of the kind, that we think about in judging of a man's character; and the fact that there are different denominations or sects is of little account if only they behave themselves, and do not quarrel, and are peaceable, and are not arrogant, and do not pretend that they are the one people who know God's secrets, and do not claim to be ordained to rule over their fellow-men, and do not sit on their peculiar throne of creed or church and say to all others, "Bow down to us when you hear our sackbut and psaltery, or we will burn you up." The trouble is, not that there are so many sects, but that they are often weak in that which is good, and strong in that which is bad.

It is not, therefore, organic unity, nor unity of belief exactly, that we are seeking. I never saw a man who was large enough to report the whole truth in respect to anything which he looked at. It has not been considered safe, I think, in heaven, where the manufactory of men is, to put everything in everybody. The result is, that one man carries so much, another man so much, and another man so much. Why, it takes about twenty men to make one sound man. One man is hopeful and impetuous; another is cautious and slow; and the two put together would make a much more evenly balanced man than either of them is separately. One man is reflective; another is perceptive; and the two united would make a better man than either of them alone. One man looks at things as an enthusiast; another sees things in a matter-of-fact light; and if the two were put together they would temper each other. And when fifteen or twenty men come together, and accept the truth as it is seen by all

of them combined, they have a far more comprehensive knowledge of it than they would have if they only saw it from their individual standpoints. When each one has made his statement of it, and infused into it all the elements that are in him, they will be nearer to a full presentation of it than any one of them could come simply by his understanding of it.

Men want unity of belief; but I would like to know how they are going to have it so long as they are made to differ as they do now. For instance, here is a man of enormous self-esteem. Firmness stands like an adamantine column in his disposition. He sees everything in the light of duty and law. He says, "It is the business of men to obey the law;" and he sympathizes with the magistrate. Says he, "If men have sinned they ought to be punished; the law was made to punish sinners"—and he would like to be the man to carry it out. He is, every particle of him, in sympathy with government and law.

Take another man. He has enormous benevolence; he has not much self-esteem; and he sympathizes with *men* instead of laws. He sees everything in its relations to the poor and suffering and needy.

One of these men will say, "The law is broken, and penalty must follow." The other will say, "Oh, poor transgressors! what will become of them?"

How are you going to make men who are organized so differently read the Bible and see everything alike? When you read the Bible you will see one thing, and when another reads the Bible he will see another thing, owing to the differences of your organizations.

If you mix, on a plate, iron filings, pieces of flint, a little Indian meal, and a little flour, and take a magnet, and draw it through, it will not touch the meal nor the flour nor the flint, but it will pick up all the iron filings.

Now, men are magnets, and if you draw them through the Bible they will catch the things which they are sensitive to, while they will pass by the things which they are not sensitive to. Proud, domineering folks will catch the elements which tend toward government. Kind, generous,

democratic people will catch the elements that tend toward kindness and generosity and democracy. Men who are characterized by taste will catch the elements of taste. Those of imagination will catch poetic elements. Each one will catch those elements which are peculiar to himself.

How, then, are you going to take men as they are made, and make them believe alike? Some persons are so dry that you might soak them in a joke for a month, and it would not go through their skin. No explanation would suffice to make them understand it. They must accept it by faith if they accept it at all. And yet, there are other persons who are so sensitive to everything that is humorous or ludicrous that probably there is not a thing on earth that does not, first or last, suggest something funny to them. How are you going to take such minds, and make them look along the track of truth and see alike? They are made differently, and it is not without a purpose. For variety—organized variety—is strength. A community is strong by the differences and not by the liknesses that exist in it.

Suppose every man in a town were a blacksmith, and nothing else! Fortunately it is never so. Among the people in a town, some are tinners, some are hatters, some are weavers, some are carpenters, some are painters, some are merchants, and some are farmers. The town is rich by the variety of its trades and callings.

Now, in beliefs there are certain great stable, fundamental facts which nobody doubts; as, for instance, that of sunrise or sunset. We all believe in the revolution of the globe. All men agree in regard to certain fixed truths in mathematics. There is no great schism in the matter of arithmetic. Everybody acknowledges that two and two make four. But when you come to questions which involve feeling, probably no two persons agree at all. If you could sharply look in and see just how the same proposition strikes two persons, you would probably find that if it was a proposition where emotion was concerned they would not agree. It is colored in one, perhaps, by imagination, which is predominant in him, and in the other by a predominating reflective reason. One person is cautious and hesitant, and another is

headlong and venturesome, and these facts make it impossible for them to view the same truth in the same light. One man is remarkable for coolness, and another for intensity of feeling; and they will differ in their impressions of a truth according to their individualisms.

These things being so, how preposterous it is for any church to undertake to give a solution of the nature of God, which involves every conceivable question of human disposition! We can know God only so far as we have sparks of him in ourselves. To delineate the whole history of divine providence for thousands of years; to explain the various questions of moral government which arise; to determine the various methods and doctrines of responsibility and penalty and reward; to unfold the whole theory of the human mind; to undertake encyclopediacal knowledge, running through the whole career of the race—how shall this be done so that everybody shall see everything just exactly alike? It is absolutely impossible. God laughs when he sees fool Man trying to do it. It is against nature. So, all the strifes and quarrels of the different sects, to bring everybody to see things just as they see them, are waste work. It never will be done.

Well, as you cannot have external and organic unity, nor an exact unity of beliefs, from the very structure of the human mind, there seems to be but one other kind of unity that you can come to; and that is the unity of the Spirit in the bond of perfectness, or sympathetic unity.

Now, go with me into a house where there is father, where there is mother, where there are eight children, where there are two servants, and where there are three or four friends. They are all of one church; they are all of one business; they all live under one roof; they all either are of one name, or are very nearly associated in name; and you say, "They are at perfect unity." No, they are not; they quarrel like cats and dogs. It is an unhappy household. They have all the unity that the church is striving after; but it does them no good.

Go with me into another house. There are father and mother, and eight children, and two or three friends; and they are sweet-tempered, genial and kind; but they belong

to very different churches. They are gathered together from various quarters; but they all happen to be alike in loving each other. They think differently and believe differently, but that does not prevent their being united. Difference is perfectly compatible with unity. For, are there not four parts to a good tune? and do not all these parts help each other? Differences are only methods of unity, provided they are concordant.

In the great family here at this [Twin Mountain] house there is more unity to-day than there is at large in any church or sect in Christendom. You have come together from every direction; there are hardly any two of you of the same name; you are crowded into this room under circumstances of very great inconvenience; and yet you are polite one to another. You are willing that all others should have seats (—after you are provided for!) There is nó strife here. You are harmonious. You wish well to each other. You are even kindly disposed to believe what I say; and yet you are from different churches. You belong to sects of almost every name; but still, there is a genial, kind sympathy existing between you. In short, you are gentlemen and ladies—for the time being. Everything moves in unison. And I will venture to say that there is not a room in this house where there will not be greater happiness after this service. I will venture to say that you will feel kinder to each other, and nearer to each other, and more helpful of each other, during this week for the experience of this morning; it is the natural result of a season of united feelings. And I ask you if such unity is not the best kind. I ask you if inward, sympathetic, benevolent unity is not the unity that does good.

This, then, is the dominant Christian idea of oneness—namely, unity of the heart. A man who is royally endowed with bodily and mental gifts, and who holds himself in such a sweet alliance with every human being that he carries himself genially and helpfully toward all, is a true Christian. Of course such a man carries himself so toward those that he loves as his own; but let a man who is blessed with a superior intellect, with rare physical endowments, and with cir-

cumstances favorable to their development and use, carry himself in a spirit of kindness and gentleness toward the poorest, the lowest and the meanest, and he represents the ideal of Christian manhood. When a man comes to that high state he is Christ's, not only, but he exhibits Christ to men. When the church comes to that state it instantly becomes the true catholic church—that is to say, it becomes the church which is going to take possession of the world—the church of the heart, the church of sympathy, the church of benevolence, the church of love.

By this spirit of sympathy one with another, I remark first, all hatreds, and all injurious conduct under different names of pretension, are forbidden. We have no right to inflict pain except as a physician administers bitter medicines. We have no right to make men suffer except as a surgeon amputates a limb. We have no right to resort to penalties except as the schoolmaster punishes his pupils. We may inflict pain and cause suffering and resort to penalties so far as they are necessary to prevent the repetition of evil in an individual, or to prevent others from experiencing them, under which circumstances they are not cruel. No human being has a right to cause any form of injury except for a benevolent purpose. The doctrines that teach that God's administration in the world is one of vengeance, and that it is continued for no other reason than because God chooses to perpetuate it, make God a demon, and not a Father. All pains and penalties are to be beneficent, and they are to be administered beneficently. A judge has no right to judge a man with a cold, unsympathizing heart. A father has no right to punish a child with an unfeeling, angry spirit. No man has a right to mulct his neighbor, or inflict suffering upon him in any way, except for his good. No man knows what justice is who does not know what love is. There is no justice except the equity that moves under the influence of love. This is the Christian doctrine. All other doctrines are anti-Christian.

Secondly, this spirit of universal sympathy, this spirit of brotherhood between man and man, forbids envy and jealousy of every kind. You perhaps do not believe that there are such

things as envy and jealousy; but if these qualities could only squeak like unoiled hinges, there would be such a noise in every community that you would think Bedlam had been let loose. Envies and jealousies do not generally go out except in masquerade. They put on various masks and disguises of society—philosophic statements and the like; but back of these all their hateful features are to be seen. The community is full of persons who are unhappy because other persons are better off than they. One man gets what another man coveted; and the latter says, "There! he has got the property that is mine—that is, that I wanted." The rich and the poor look with jealousy upon each other. The poor are angry because the rich get so much while they get so little; and the rich are angry because the poor are in the way of their getting more. Competitors in politics or merchandise look at each other with the lower and smaller forms of petty envy and jealousy.

Now, the word of God says, "In honor preferring one another." It enjoins upon us the duty of giving the preference to others. Does anybody really do this? Yes! I should like to know if the mother, when she sits down to the table with her children, picks out the best things, and eats them, and gives the children what is left. Does not she in love prefer every child? And, going down, she is more attentive to the youngest than to those that are older. She does not disown the twenty-one-year-old boy, nor the sixteen-year-old, nor the twelve-year-old; but, after all, the little babe in the cradle rules the whole of them. Her sensibility and kindness increase in the ratio of their need.

Now, that which the mother feels is the type of universal motherhood, or the true Christian feeling when it shall have been ripened in human nature. Every man is to come into that state in which he shall feel for others kindness and goodwill, so that their prosperity shall be his joy, and so that if he puts out his hand for some promised fruit, and another, quicker than he, gets it, he shall draw back his hand and say, "Thank God, it is yours. I am glad that you got it." That is not the way that men do now-a-days generally; but it is the Christian way.

In politics men do not prefer one another. They strive by every means to prevent the community from preferring others. Men are standing on the ground of selfish animalism. Society is organized on the same principles of offense and defense which prevail among the beasts of the field. The law of strength and violence is a hundred times stronger in the world to-day, outside of the household, than the law of kindness and love and sympathy. But there is a day coming when the household feeling will become the neighborhood feeling, and the town feeling, and the county feeling, and the state feeling, and the national feeling. Then, when nation after nation comes into this higher manhood, and the public sentiment of the globe begins to be that of love and sympathy, the new heaven and the new earth in which dwelleth righteousness will have come.

We are far from that day. We see the dim morning twilight which foretokens it, but that is all; but the day is coming when the animal in men will not predominate as it does now.

So the true spirit of the Christian man condemns indifference; and for the same reason that it condemns this it condemns all neglect, all carelessness. They are wrong. You have no right to be without feeling for others. It may be that your occupation is such that you are absent-minded; but no man ought to be in the presence of another person, though it be only a child, and a beggar's brat, without experiencing a feeling of interest in that person. Anything that has the stamp of humanity on it ought to excite in your bosom positive sympathy and good will.

It would be impossible for a man to walk in a gallery of magnificent pictures and not be affected by them, unless he was absent-minded; and it ought to be impossible for a man to walk among men and not have a genial, brotherly feeling toward them. Strangers come together, and not having been introduced they will walk past each other time and again, and never exchange a word. Men will ride together for hours in a stage-coach without any intercourse whatever; or if there is any, it will be of the most formal character, because they have not been introduced to each other.

Many men who are not church-members have more true

Christian spirit in them than many who are; for they do not go anywhere without feeling kindness, gentleness, good-humor, good-nature; and good-nature, if it is not a grace, is the nurse of all graces, that brings them up. The man who carries that with him everywhere and always is better than a man that is gruffly orthodox.

There are men who go about making everbody happy—and it does not take a great deal to make men happy, oftentimes. A little attention makes some people happy.

I recollect meeting in the street, in Brooklyn, one day, a carpenter who had made some repairs on my house. I stopped and said, "How do you do?" and shook hands with him. "Now," said he, "you big folks, who live in fine houses, do not know how much good it does a poor fellow when you speak to him and shake hands with him; but I tell you it does him a great deal of good. Why, your stopping and speaking to me, and shaking hands with me, will make me and my folks happy for a week. When I go home to-night my wife will say, 'Where have you been? and who have you seen?' and I will say, 'I have seen Mr. Beecher.' 'What did he say?' 'Oh, he shook hands with me, and asked after my family.' She will go on asking questions, and the children will ask questions, and we shall talk about it all the evening, and all the week, and it will make us all happy. It isn't much to you, but it is a good deal to us."

There is many a man in this audience who could make happiness follow him as phosphorescent light follows a ship's wake on the sea; but most of you are so genteel that you do not think it would be proper for you to have to do with others unless you have been introduced; and some of you say, "It is not for us to mix with the vulgar herd;" and others are timid and sensitive, and hesitate on that account. But there is not one of you that is not honored and beloved of God in the proportion in which you let your light shine so that other men may walk in the path which you make luminous.

Indifference to men is a sin. It is not necessary to your being a criminal that you should murder, or commit burglary, or set a house on fire, or pick some man's pocket. If you take your culture, and taste, and sensibility, and wrap

yourself up in them, and walk alone among your fellow-men, touching nobody, kindling nobody, sympathizing with nobody, except one here and there whom you select as a companion for yourself, you are a criminal before God; and there is many a man that walks thus who is a greater sinner than the man who is hanged, for the law of Christian sympathy is absolute; it is the imperial law of the realm. It is the ideal of Christian life; and he who violates it by counting his fellow-men as nothing, as dust under his feet, as dirt, violates the fundamental law of the universe, and is a criminal.

We always sympathize to a certain extent. He is a bad man who does not sympathize with his own kin—though often you find men who do not do it. Not unfrequently you find that men who are benign on the street are ugly at home; and, quite as frequently, you find that men who are hard, and whose teeth are like knives in business, are very saints at home. You could not pry open their hand with a burglar's tool on the street; but when they go home it is broad open. They would not give anything outside of their household; but if their wife and children want anything they readily grant it. If you saw them at home and nowhere else you would say that they were princes of generosity; but if you saw them abroad and nowhere else you would say that they were tighter than the bark on growing trees. Now, we should expect a man to be in sympathy with those who bear his name and carry his blood; but that is not enough. "If ye love them that love you, what thank have ye?" "If ye salute your brethren only, what do ye more than others? Do not even the publicans the same?"

With our neighbors, also, we are apt to be in sympathy—provided it is not when we are in collision. For example, on a holiday, at a military muster, or any occasion that brings the people together, there is generally a good-nature, a kindness of feeling, manifested by neighbors toward each other, which is not usual at other times and places. Men that at home, working on their farms or in their shops, do not care for their neighbors, when they get away from home, and meet them as persons that live near them, feel very much drawn toward them.

You will see that in traveling abroad. Men to whom in Brooklyn I used to say a simple "Good morning," in Paris, when I was home-sick, I wanted to put my arms about. They lived near where I lived, and that was under the circumstances a sufficient reason for my feeling drawn to them. It is a diffusive form of selfishness which leads you, when you are away from home, and see persons who live near where you do, to sympathize with them. People sympathize with their own households, with their neighbors, and with their own countrymen, as against foreigners.

Men having the same interests—as, for instance, stockholders in the same concern, if it is paying a good dividend—sympathize with each other. Selfishness sympathizes with selfishness, everywhere and always. We sympathize with persons of our own sect. We sympathize with them intensely when they are attacked by another sect, though not so intensely at other times. When nobody attacks us, we go to work to point out heresy among ourselves, and are like hounds pursuing each other. There never was a man on earth so orthodox but that there was somebody a little higher than he in orthodoxy who looked down upon him and said, "You are not orthodox." There is always some one who thinks he is a little nearer to God than anybody else. The scale is infinitesimal; and when there is not a revival, or some other special influence to knit men together, those of the same denomination are apt to criticise each other if there is the difference of a hair between them. If a Methodist brother builds his fence three-quarters of an inch over the line on the land of another Methodist brother, that is enough to furnish a pretext for all manner of lawsuits and quarrels—unless there is a great religious awakening, or unless there is some squabble between some other denomination and the Methodists, in which case these two brethren join hands and fight the common enemy. Men that quarrel with each other on farming will unite their forces in a Presidential election, and shout, and grow red in the face, in contending for their favorite candidate or party. An attack on sectarians from the outside brings them together very quick and very close.

And that is carried further. Men outside of the church

having so good an example in the church, why should they not follow it? As sectarians herd with sectarians, as men in one church sympathize with each other as against those of another church, so you will find men in society at large limiting their sympathy and good-will very nearly to those of their own sort.

In speaking thus, I do not undertake to lay down an extravagant doctrine, and say that we have no right to like those that are of our sort: we have that right. If I love painting, I have a right to associate especially with those who love painting. If I love reading, I have a right to associate with those who love reading. If I am a mechanic, I have a right to associate with mechanics. If I am a lawyer or jurist, I have a right to associate with men of that profession. I have a right to associate with men who are interested in the same things that I am. There is certainly a propriety in your following the law of affinity and likeness and preference in selecting your associates; but I object to your whole manhood being absorbed in that way. I object to your taking those that you like, and refusing all others because they are not of your sect or set. I think it is a selfishness that God frowns upon, and one that hurts your soul.

That is exactly the point that is brought out in the parable of the Good Samaritan. A man went down from Jerusalem to Jericho, and fell among thieves, that stripped him of his raiment, and wounded him, and departed leaving him half dead. He lay as if he had been in Wall street. And when a certain priest came that way and beheld him, and saw by his look that he was not a priest, he walked on, saying to himself, "He is not of my set;" and he had no sympathy and no feeling of humanity for him. By and by there came down a Levite, and he looked on him, and said, "Poor fellow! he has been rather roughly used," and walked on the other side. There came also down a Samaritan (*Samaritan* was a name as detestable in the Jews' ears as in your ears *Abolitionist* was twenty years ago); and he went where he was, and bound up his wounds, pouring in oil and wine, and put him on his own beast, and took him to the tavern, and paid his bills in advance, and said to the host, "Take care of

him; and if any exigencies arise which shall make his expenses more, I will repay thee." "Which of these three was neighbor to the man that fell among thieves?" asks the Master. Well, which was?

Now, you take care of those that take care of you, and sympathize with those that sympathize with you, and that is right enough; but you neglect those that are not of your sect and set and sort, and that is wrong. It is wicked. Every human being has a right in you, and you have a right in every human being. On God's globe there is not a man—not even in the farthest China—who is not your brother. There is not a poor devotee on earth that bows down to river or star who is not your brother or sister. The whole human family is one, of whom God is the Father. The blood of Jesus Christ is stronger than the blood of any earthly father or mother; and you are united by the blood of Christ into one great household.

Look at the repugnances which spring up among men, and judge them according to this law which I have been developing.

In the first place, we feel ourselves justified in having great indignation and great vindictiveness of feeling toward those who have by crime or vice forfeited their place and their citizens' right in society. I think the horror with which we teach our children to look upon thieves and burglars and harlots is one of the most pitiful of possible commentaries on human nature. I do not know that it is yet possible to bring to bear upon the criminal classes influences which shall wholly restrain them without resorting to the employment of physical force and the infliction of pain; but judged by this higher ideal, what a state of things it is in which, when men need most, and are dying for the want of somebody to look after them, and take care of them, and bear with them, because they are sinful, there is not in the community a church, hardly an individual, that knows how to suffer for the outcast as Jesus Christ suffered for the whole world! Christ died for his enemies, we are told. It is made conspicuous by every form of statement in the New Testament that God so loved the world that he gave his only begotten Son to die for

it, while it was afar off from him, utterly unlike him, and repugnant to every conception of infinite purity and goodness. God's nature was such that he bowed down to succor and to save his creatures; and when he rose from the dead he lifted the world on his shoulders; and yet in our communities, at this late period of Christian teaching, we are brought up to abhor jailbirds as we do toads, and to detest vicious and criminal men as if they were snakes and vipers; and we shut them out of our hearts as if they were not men.

Now, as I hold, we must abhor vice and crime, and all that is evil; we must not introduce into our household economy those who shall pervert and destroy the purity of our children; we cannot be too careful on that side; and yet there is no man so cruel that his cruelty is not a plea to our compassion; and there is not a man so dishonest that his dishonesty is not a plea to our thoughtfulness and sympathy. If the Spirit of Christ was in us, we should desire to succor most those who most need succor. No man is so much in peril as the man whose passions are corrupted; and yet we tread down the criminal classes. But all such—the multitudes of vicious boys that run riot at night in our great cities; the great mass of feculent sediment that infests our streets; the thousands and hundreds of thousands that shock our taste and are repellent to our unsanctified natures—somebody must care for them or they will perish. God, methinks, the purest and the highest, is the only one that calls them brethren while we gather our garments up and walk on the other side, and leave them weltering in their vices.

All who are by disposition unlovely we feel justified in turning our backs upon. We think we have a right to eschew their company and speak evil of them. Here is a man that is hard and grasping; the whole neighborhood agree to call him an old hunks, an avaricious dog; and from the moment that is done, every thought we have about this man is one that strikes him. We do not pity him. We do not consider measures for his relief. We do not take remedial steps in respect to him.

Let a man come to this hotel, and let it be said of him, "Do you see that man? He was the guardian of an estate

that was left to a family of children, and he cheated them out of it; he has their property; they are poor, and he is here spending their money." That would be infamous, I admit; but it would not justify me in treating him as if he were not a man. It would not be a reason why I should not preach to him and pray for him (for we are commanded to pray even for those who despitefully use us). He would not be out of the sphere of my sympathy because he was a wicked man. If you are a Christian, you ought to be in sympathy with men in the proportion in which they are wicked.

We cite the faults and foibles of men as reasons why we do not want to have anything to do with them; and we submit them, often, to the raillery of the community.

A man is constitutionally vain, but carries himself with constant awkwardness, and does not know it perhaps; and the young people whisper, and tell everything that they know about him, and ridicule him.

All churches talk about each other. And in politics and business men talk about each other. There is no Christianity of any conspicuous eminence that teaches us to bear each other's burdens. There is no Christianity that is very current which teaches us to sympathize with men because they are imperfect, or to take care of them because they have faults. There is no Christianity of any great prominence which teaches us to look after people's hearts on the same principle that we look after their bodies.

We feel, also, that we have a right to toss the head about poor, ignorant, shiftless men, who do not succeed in life. Men say, "Are you going to give anything more to that miserable creature? You might just as well pour water into a sieve. You might as well put money in a bag with holes in it. Why, he is one of the poorest, laziest, most shiftless wretches in the world." I understand perfectly well that there is a political economy, and that it is not best to adopt a system that will put a premium on laziness or shiftlessness; but do you know that laziness and shiftlessness are inborn? Do you know that if you are smart you got your smartness from father, or mother, or both, by lineal descent? Many persons are born without much will, and with very little

force; they have a small stomach, no bigger than my hand; and when they throw down food into it, it is like a mill which has not much power to grind; and the blood that is made there is poor; and there is but little of it; the consequence is that when it is pumped up into the brain, having been very poorly aërated, it does not stimulate the faculties a great deal; it is pretty cold business that is carried on up there; and when it goes down again, and around, it goes sluggishly; and when it returns to the brain there is not as much electricity and snap and fire there in a whole day as you get in one single throb; and yet you stand, with your superior endowment, over against that poorly-endowed, badly-born man, who never had even any education as a compensation for his bad birth, and say, "Poor devil! let him alone. The best thing he can do is to die." That may be; but it is not very amiable for you to put him out of the pale of sympathy and succor simply because he needs so much.

I do not blame you so severely because you have been so badly brought up. You have been studying catechisms and creeds so that you have had no time to study conduct. You have been so busy thinking about church machinery that you have not had much time to think about Christian spirit and life. You have studied the body until you have forgotten that there is such a thing as the soul, or until you act as though you had. I do not blame you altogether—I pity you. If there is anybody that needs pity it is a man in a Christian community who does not know how to love as Christ loves. Men sometimes pin a red or blue rag on their shoulder as a badge to show what organization they belong to; and many professed Christians are known as such only by the rag of doctrine which they wear; but if any man have not the spirit of Christ he is none of his. Was there a harlot in all Galilee that could look upon Christ and he not know it, and speak peaceable things to her? And did he not abhor immorality? Did not thefts, and whoredoms, and all forms of iniquity rise before him blacker than they can rise before the human imagination? and yet, so much wickeder was it to be selfish with the intellect and the moral feelings than to be selfish with the passions, that he turned and looked upon the Phari-

see and said, "The publicans and the harlots shall go into the kingdom of God before you." It is a solemn warning.

We talk about civilization and Christianity in the world; but when I see how men live; when I see how much the malign passions rule and how little they are subdued, I feel that there is a great deal lacking of that which constitutes true civilization and Christianity among men in the community at large; and I ask, "Where is beneficence? Is benevolence a real vital principle? Is everybody happier where you go? Does summer shine out of your soul and make summer for others?" I do not care for your churches and doctrines if they do not create in you the fruit of the Gospel. Without love to God and men your professions are vain and empty.

Now, I ask you whether there is not a difference between the natural man and the spiritual man. The common man is good-natured when everything pleases him. He has a sort of generous feeling when he has more than he knows what to do with. Under such circumstances he does not mind throwing out five dollars here and there, once in a while. He feels about money as I do about dirt. I do not value dirt very highly; and if a man wants a handful of dirt I will give it to him. I will not be stingy about it. Men are very generous when they begin to have a good deal; but when they get rich they are apt to become penurious, and to be suspicious in every way.

As it is with common men, so it is with Christians. When I see a man going about the community and prating about Christianity, I say to him, "Where is the radical principle of the Gospel—love? I do not care what church you are in. If you live in the spirit of the Lord Jesus Christ you are in the true church, no matter what the name of the external church to which you belong may be. If your spirit is one of kindness always and everywhere, you are right, no matter what teaching you have been under. The spirit of essential self-sacrifice and disinterested love is Christian, and nothing is Christian which comes short of that. In proportion as that spirit grows in you are you growing in grace, and orthodox; but in proportion as you substitute outward con-

formities for that spirit you are becoming heterodox, and going back to the world."

Oh, my friends, it is ineffably sweeter to be right in this regard. He who is right by the force of conscience is never so happy as he who is right by the force of love; for conscience is a hard master, and carries a straight rule. The more acute your conscience is to inspire you to duty, the more it torments you when you violate your duty. Conscience is a despot. It almost never smiles; it sits and scowls; and its business is to flagellate rather than reward; but love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Love, transcendent, shall abide when doctrines, and ordinances, and churches, and governments shall have passed away—when nothing else shall remain but the other supeme moral sentiments of the soul—faith and hope. Love, even in that hour, high above either of these, and above all other things, high above them as the spire of a cathedral is above the roof or the foundations—shall exist; for it is God; and is yet to be God over all, blessed—because blessing—for ever and forever.

PRAYER BEFORE THE SERMON.

We rejoice, our Father, that thou art leading our thoughts up to thee by all the associations of this sacred day; by the familiarities of friendship; by the rejoicing of love; by all the blessed memories which come to us in the calm and quiet of the Sabbath. We thank thee that the whole week doth not need to rush on with care and burden; and that we have a right to pause, and upon one whole day to rest in body and in soul, and to give our spirits, oppressed with labor and care, repose, or to give them incitement or instruction in the things that pertain to righteousness.

Wilt thou grant thy blessing to rest upon this day, and upon all that are present in this assembly, coming from a hundred experiences, bearing each his own thread of history, with sorrows not alike but in common, with joys also in common, and yet strangely different. O Lord, as thou dost look upon every heart here, and see that it is in weakness and sinfulness, and in everlasting need of God's help, grant that to every one may be given, this morning, that quickening Spirit which bears to the soul peace, and purity, and the sense of forgiveness and inspiration, so that courage, and hope, and joy may spring up from associations with thee. We need thy help, and thou art most helpful. We need thy forgiveness, and thou art most long-suffering, forgiving iniquity, transgression and sin. Thou art patient with those who are seeking, even in the least degree, to live aright; and assistance cometh to them from the divine offices of the Spirit. Not the sun, traveling in the greatness of his strength, sheds more light and life than thou, in the greater strength of thy nature, O Sun of righteousness, that dost come with healing in thy beams. Vouchsafe to every one in thy presence, this morning, we pray thee, the sanctifying influence of thy Spirit. We pray that thou wilt bless each one who puts forth the faintest endeavor to live better. May whatever is good in us ripen. May whatever is evil in us be more and more overruled. May we not refuse to go forward by sitting down in sinfulness and remorse, and forever looking backward and bemoaning our mistakes, or our want of improvement of privileges, or our sorrows in bereavement. May we forget what is behind. We are children not of the past, but of the future. We live by faith, and are filled with hope. May we look forward away from the mistakes and errors of the past. In the light of the hope that is in Christ Jesus, may we look forward and press forward toward the mark, for the prize of the high calling of God in Christ Jesus.

If there be those that are seeking to break down evil habits, give thou them, we beseech of thee, strength not only, but patience to persevere therein.

Be with those who are by every means endeavoring to build themselves up better, and more and more Christlike. Give them power to gain perfect dominion, at length, over every appetite, over every lust, over all selfishness, over pride, and envy, and jealousy, and every malign passion that is in the soul. And may all those that are seeking good help each other. Grant that there may be more pitifulness in our souls toward any whose purposes are good, but who are

wafted hither and thither, not by their own will, but by that which is around about them.

We pray that we may be bound in sympathy even to those who are evil. May our hearts yearn for them as thy heart yearns for us. What should we have been but for the thought of God resting upon us, and for thy grace and patience with us? We should have been even as the poorest and most needy are. Let us, then, not be forgiven, and be the recipients every day of thy bounty, and consume it selfishly upon ourselves, turning censoriously upon those that are less favored than we, and condemn them, or pass them by with indifference. May we be joined in heart to those who are beneath and far away from us, even as we are joined in a blessed unity to thee and to thy Spirit.

Grant thy blessing to rest, we pray thee, to-day, upon this house, and all that dwell in it—upon those that direct and control it, and upon those that are recipients of their kindness. May thy blessing rest, also, upon all those who have gathered together here from neighboring places. Speak peace to every heart. Comfort the sorrowing. Strengthen the wavering. Inspire those who are discouraged. Give courage to men who are in places of peril, that they may resolutely, and with divine help, overcome their adversaries.

We pray that thou wilt follow our thoughts; for what Sabbath morning dawns upon the earth that our hearts do not search out whom we love everywhere? Some are in distant lands, some are upon the sea, some are in far remote places in our own land, and some sit sorrowful in their homes, waiting and watching. Wherever they are whom we love, love thou them this day, and bear to them some sense of our sympathy; and may our prayers fall as dews on flowers upon their heads.

Let thy blessing rest upon all the interests of this great land. Bless the President of these United States, and all those who are joined to him in authority. Bless the Governors of the different States, and the magistrates therein, and the citizens belonging thereto. Spread abroad the light of knowledge, we pray thee. May schools and seminaries of every kind flourish. May intelligence prevail throughout the whole land. And grant that this great nation may grow up in strength both outward and inward, not to tread down the poor, the weak, and the oppressed. May this nation not be filled with greed and avarice, but may it at last begin to shine abroad with the true light of Christian kindness, and become the defender of the helpless, and an example to those who are toiling in oppression. At last may that light come forth which shall emancipate the world. May men, touched with the divine Spirit, live again in their higher nature, and become too strong for manacles to hold them, and too wise for despots to oppress them. Thus may this whole world come to its liberty by coming to the Lord Jesus Christ, and receiving the new manhood that is in Christ Jesus.

And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

LORD, grant thy blessing to rest upon us, to give us an understanding heart, not only, but to give us an applying disposition. Grant that the truth which we have heard may be as seed sown in good ground, springing up, and bringing forth a hundred fold. Pity those things which we blame in ourselves, and those things which we reprehend in others as their teachers. Have compassion upon us because we are sinners. Have compassion upon our motives. Have compassion upon all those faults which are full of weakness and selfishness. Thou that makest thy sun to rise on the good and bad alike, help us, because we need help. Thy goodness and our want join in one plea. Be merciful to us, and teach us to be merciful to each other. Spread abroad that large-mindedness and catholicity of feeling which shall unite us, with growing force, to thee and to our fellow-men, that at last we may understand thy law, that goes everywhere, disseminating liberty, being imperious, and yet full of freedom. May each one of us hear and obey the command, Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself. And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

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LUMINOUS HOURS.

I purpose giving, this morning, mainly a historic discourse, tracing the line of events that preceded and immediately followed that scene of unparalleled simplicity and beauty of which we read in the opening service—the Transfiguration. I know of scarcely another point in the narrative of our Master's life, around which there are so many interesting questions, and from which may be drawn so many threads woven into instruction so perfectly, and of such importance.

The first question that arises is in regard to the time. As you will perhaps bear in mind, in the narrative that we read from Luke (for this event is described by Matthew in the 17th chapter, and by Mark in the 9th chapter, as well as by Luke in the 9th chapter) it is said, "About an eight days after (that, evidently, is a phrase used as we say 'About a week,' or 'About ten days.' Both of the other evangelists say, 'After six days,') he took Peter and James and John, and went up into the mountain to pray." These three disciples seem to have been the most intelligent and the most useful of the disciple band. They were the ones that almost always accompanied the Saviour. They seem to have been men of some mark and character. Certainly they proved afterwards that they were more active than any of the others. James and John, the sons of Zebedee, were called "Sons of Thunder." They were men of work. And when the Saviour went off on any mission, he took Peter, James and John with him. You will recollect that the mother of John and James

Preached at the TWIN MOUNTAIN HOUSE, White Mountains, N. H., Sunday morning, Sept. 6th, 1874. Lesson: Luke ix., 28-42. Hymns (Plymouth Collection): Nos. 118, 564, Doxology.

undertook to make them Prime Minister and Treasurer of the new kingdom, saying to Christ, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." They had a natural ascendency over the other disciples, and it excited envy and jealousy among them. The dispute on the way to Jerusalem, as to who of them should be greatest, came in part from this.

Now, Jesus took these three disciples, it is said, six days after. Six days after what? Well, so far as we have any information, after nothing. It reveals, in one sense, we may say, the loose way in which the gospels were constructed. What is the origin of the four lives of Christ? If Prescott should sit down to write the life of Ferdinand and Isabella he would first collect facts, dates, etc., belonging to their career, as guides or milestones by which he would travel through their history. These he would arrange, introducing the various characters, and unfolding their experiences, step by step, year by year, and putting them in the relation of cause and effect, of precedent and consequent.

Were the four Gospels written in that way? Did Matthew, under the divine inspiration, sit down, begin at the beginning, and go right straight through to the end? He did not. Neither did Mark, nor did Luke, who was the most methodical of all of the evangelists; nor did John, who wrote the last Gospel many, many years after the others were written.

It is to be remembered that our Master, so far as we know, never wrote a line. It is one of the things to be remarked with wonder, that that man, whose influence has been revolutionary in time, and on the globe, never put pen to paper. Not only that, but nothing went down as coming accurately from his lips, and by his direct authority—not one single scrap. All that we have of his sayings and teachings were caught up, as it were. The disciples were with him in the valleys, on the mountain sides, in obscure fishing villages, and in the despised province of Galilee; for at the crucifixion, you will recollect, it was said to them, "Your speech bewrays [betrays] you," and they were taunted as having come from Galilee. The inhabitants of Galilee were despised in Jerusalem as in Boston men are if they do not live in the

"polished city;" as they are in New York, if they do not live in the "metropolitan city;" as they are in London, if they are not Londoners; and as they are in Paris, if they are not Parisians. These were refined men, and esthetic people, and orthodox folks, who regarded Galilee as a contemptible province. As the Jews despised the Gentiles, so the Greeks and Romans despised the provinces. And five-sixths, nine-tenths, nineteen-twentieths, of our Lord's life, was passed in that province. But his instructions there were not registered. He took no pains to have them sent out. He spoke them, and let them alone, and they rested simply in the memory of those who were around about him; and not a hundredth nor a thousandth part of them have been gathered up at all. The words of John are very significant where, using an oriental extravagance and employing metaphorical language, he says, "There are also many things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

It always seemed strange to me, since there was such immense fruitfulness of discourse in our Master, that there never came to us anything except that which is embalmed in the four Gospels. One would think that the intelligent philosophers of his day would have caught something, and the heathen something, and thus at least single sentences would have been handed down to us; but I have looked through all the pseudo and counterfeit gospels of the third and fourth centuries, and in other works outside of the New Testament, and I have found nothing that looks like a possible sentence uttered by our Lord, save one. It seems as though this might have been spoken by him. It is recorded in an old book that he was walking along the road and saw a man working on Sunday, or on the Sabbath, as they would call it, and said, "If thou understandest what thou art doing, blessed art thou; but if thou understandest it not, thou art accursed." That is to say, "If thou hast so large an idea of a man's life as to look upon the Sabbath day as his servant, and not his master, and thou art working in that broad sphere of intelligence, blessed art

thou, because thou art emancipated ; but if thou believest the Sabbath day to be a day of bondage and a law over you, and in defiance of that art working on it, accursed art thou." This sounds very much like the Master. It resembles many sayings of his. Besides that, I know not of a single other one that is to be found out of the Holy Scriptures.

How, then, came the Gospels into being? What is the origin of them? Well, those who heard him went out and repeated what they heard. Of course there would be hundreds of men talking up and down in the villages, and telling what they heard him say, and what they saw him do. By and by one would distort the truth a little, and another would distort it a little more ; and after some twenty years it became apparent that there were so many different versions as to make it necessary that somebody should give authentic statements. So Matthew, who companied with Christ, wrote the first Gospel ; Luke wrote another ; Mark, another ; and St. John the last. It is said that St. John wrote his at the request of the elders of Ephesus, in order to include in it some teachings that Christ gave, of which the other Gospels had nothing.

On what principle did they construct the Gospels? Suppose in a village where there are a dozen officers, intelligent men, who went with Sherman on his march to the sea, they should come together and talk about that campaign. One would tell a story, that would suggest another which somebody else would tell, and that would suggest another. One man would say what he saw, another what he saw, and another what he saw. So it would go round and round the circle ; and the whole evening would be spent in that way. The principle on which they would relate their separate narratives would be association. They would not attempt to give a connected history. One man's story would make another man think of something that happened five years before ; and that would make another man think of something that happened two years after. The different narratives would be thrown together, so far as the time element is concerned, in confusion ; and yet every particle would be true.

Now, the evangelists put their accounts together in very much the same manner. The Gospels are not constructed in any order of time or dates. The facts which are recorded in them stand in the order of suggestion and association. One is given, and another, and another; and when you come to connect dates with them, you find, perhaps, that a thing which happened near the close of the Saviour's life is placed at the beginning, and that a thing which took place near the beginning of his life is placed toward the close. It is evident from the mixed way in which the events stand that there was a very loose manner of combining them. This is shown in the very first clause of the passage which we read—"About eight days after." After what, is not stated.* The writer had something in his mind which he did not record.

We have, then, to look into the evangelists more closely to see where it was and when it was that the steps were begun which led to this grand culmination on the mountain top, —this transcendent vision of glory—and what those steps were. Our Saviour's whole active ministry probably did not overrun fifteen months. The great bulk of his miracles and instruction were included in one year. It has generally been said that there were three years of his ministry; but the active part of those three years did not reach much over one year, and according to the best modern scholars did not extend beyond fifteen months; and of this time perhaps all but two months—one spent actively in Judæa and one in Peræa—was spent in Galilee.

It was in Galilee that his fame began. What was the reason of that fame? The reason of it, when you come to trace it back to the very root, was that he was the most perfect Jew that the Jews had ever seen or heard. It is very striking to see, in looking through the life of Christ, the sentiment of patriotism that he touched. He was a Jew after the strictest type. He knew that he was descended from the old and revered ancestral Jewish stock. He conformed to the usages of the Jews. He observed the Sabbath day. He worshiped in the synagogue. He went to Jerusalem to attend the great feasts. He represented, to the common people, in whose hearts the sentiment of patriotism

* See Luke 9:28. "After these sayings." All the evangelists appear [illegible] Compare [illegible] this allusion to.

was the strongest, the perfect Jew. When he began to work miracles, they said, "Another prophet has come." The instruction that followed his guileless life; his wonder-workings; his appeals, not so much to the reason as to the moral sentiments; his kindness and familiarity; his going about and doing good, in contrast with the haughtiness of the Pharisees, and with the selfishness that belonged to the dominant party at that time in the Jewish economy; his sympathy for the poor, the sick, the necessitous of every name—these things won the great multitude to him, and they regarded him as a prophet in that long line of Jewish prophets of whom they were proud, and of whom the whole world has become justly proud, because among them have been some of the grandest moral natures that ever lived. There have been men in history that illumined philosophy, and developed power, and achieved military glory; but nowhere has the moral element been more conspicuous than in the Jewish nation, of which men nowadays are sometimes so much ashamed. The faith of our fathers, their conscience, and their hope of immortality, all sprang from that wonderful people; and Jesus seemed to his own countrymen to be the most illustrious among them. They felt that their time had come. This proud nation, on which the Roman yoke lay, and which the Assyrian had trampled into the dust, but which inherited the promises of God, longed for emancipation; they looked and waited for it. And, at last, there came among them a man, spotless, wise, and of wonderful power with God and with men, and he carried the hearts of the common people with him, as being the best Jew that ever lived in their modern times. When miracle after miracle was wrought by him, the Pharisees found fault; but the common people were on his side; and all the time they had this latent feeling: "He will very soon disclose himself; the old banner will outroll again, he will draw his sword, the promises shall be fulfilled, and no longer shall we be the tail but we shall be the head; all nations shall come and worship at Jerusalem, and we shall be God's right favored trusty stock; we shall convert the Gentiles, and then the whole earth shall be redeemed." So they watched him with great expectation;

and days and weeks went by, and the blind received their sight, and the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and the poor had the gospel preached to them; and they said, "When will the time come—everything is on the way to it, but when will it come—that he will declare himself the Messiah?"

It was on the north-east shore of the sea of Tiberias, or Galilee, that Christ went, not long before the occurrence of this scene, to rest. Overborne with the fatigue of instruction, he told his disciples to get with him into a ship, or boat, and they went thither with him. When the multitudes heard that he had gone there they ran around the lake shore, out of their cities and villages, to join him. The average distance was not above six miles. It was not further than that, even from Capernaum. At one point the mountain came down to the very sea. Between that and the mouth of the Jordan there was a large plain. There it was that the Saviour landed; and it is said that there were some five thousand persons there, besides the women and children; so that there could not have been much less than ten thousand people gathered there. He rested and taught them all day; and when evening came his heart was filled with compassion toward them on account of their hunger—for the Saviour thought of bread-and-butter as well as of catechism. He thought of men's bodies as well as of their souls. He had regard for physical as well as for spiritual wants. There were ten thousand people without food assembled before him at that time, and then it was that he performed the miracle of feeding the multitude. That was the most undisguised miracle of the whole series. There was no deception about it. If you think that a man can carry food for ten thousand persons in his pockets, or that he can conceal it in the caves of a mountain and surprise them with it, you are greatly mistaken. There could have been no such thing as collusion in this case. Imagine how much it would take to feed ten thousand people, so that there should be enough, and twelve baskets over. He took the five loaves and the two fishes, and multiplied them, and multiplied them, until the ten thousand persons, men, women and children, were fed, under circumstances that made it

evident that it must be a divine power that was at work. There was no getting around it. If he had raised a man from the dead they might have said, "Oh, he had just fainted away;" if he had restored some person that was sick of a fever, they might have said, "Well, there are doctors that can heal the sick by magnetic influence;" but no man can feed ten thousand folks from five loaves and two fishes by anything short of superhuman power. It was one of the most convincing of miracles; the people were convinced; and they said, "Indeed, unquestionably, this is our long-promised Leader." It is recorded that then they undertook to take him by force and make him king. That was the point of the highest popular enthusiasm. Then it was that the wave broke and overwhelmed them with disappointment, for he not only refused to be king, but he determined to depart. The disciples themselves were caught up in the popular enthusiasm, and that single sentence is very significant where it is said, "He constrained [compelled] the disciples to get into a ship, and to go before him unto the other side." They were so wrought up with the multitude that he was obliged to exercise his authority over them, and take hold of Peter, and say, "Get into that boat," and to push John in, and send them off. Having sent them off, he went back to the mountain to pray.

What was there in that refusal to be king that should damage him? Any man who is curious of human nature, and watches to see how the heart and mind work, knows how, in our day, where there is a cause in which men are engaged, as for instance the temperance cause, they become enthusiastic, and their leaders eagerly zealous. Let a minister in a parish, during a temperance excitement, preach that to abstain from intoxicating drinks is well, to be sure, but that he does not want to sign the pledge; let him say, "I believe that every man should be temperate, but I do not think it necessary for him to bind himself never to touch a drop of liquor," and the foremost reformer will say, "He goes to the edge, but he won't go in body and soul and help carry on this work;" and they dislike him more than they do drinkers, and oftentimes more than they do liquor dealers them-

selves. Men who are conducting a reform want people to come in or keep out; they do not want any half-way folks connected with them.

Now, the Jews were full of expectancy; they thought the time was coming nearer and nearer when he was to declare himself as their king; their hearts grew warmer and warmer, and their enthusiasm burned higher and higher until the climax was reached,—and then he turned away and utterly refused to be king; and when the disciples attempted to persuade him he warned them off, and sent them back into the boat, and departed himself to the mountain. The people were disappointed in him, and said, "He is a sham; he is a pretender; he has no heart, no nerve, no bone and muscle; he is nothing;" and that was the end of his popularity.

You will recollect how, that same night, when the disciples were on the sea, he came to them walking on the water, and quieting the wind which was "contrary unto them." And they came ashore and landed at Magdala, a little south of Capernaum, on the northwest coast of Galilee. There he was met, we are told, by the Pharisees, by the Scribes, and by the Herodians. The Pharisees represented the most orthodox people among the Jews. The Scribes were their teachers, their doctors, their lawyers, the most learned and eminent men that they had among them. The Sadducees represented the philosophic element. They were not very religious, but they made up in ambition what they lacked in other respects. At this time the Sadducees were in great power; I think both the high-priests were Sadducees. The Herodians represented political ideas and influences of the reigning court. So at Magdala Christ met the orthodoxy of the Jews, the scholarship of the Jews, the advanced philosophy of the Jews, and the regnant politics of the nation. Every element of power among the people he found waiting for him. And when he undertook to teach them, their ears were shut to him on every side. Unfaith and scornfulness confronted him whichever way he turned. He found himself rejected everywhere. And he was not spared from ridicule. When he spoke of the bread from heaven, men said to him, "Why don't you give us that bread?"

Contempt was heaped upon him in every form. He was met with the most caustic, bitter, taunting feelings.

At this place Christ took a ship, with his disciples, and sailed up the coast to Bethsaida Julius. He also went to Chorazin. Capernaum was likewise visited by him. There he was grieved and heart-sick, as he was leaving Galilee for the last time. Then it was that he looked wistfully at the cities on the hill, where he had spent so much time, and said,

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted into heaven shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

Landing at Bethsaida Julius, he heals a blind man, and then goes on far north to get out of the way of the rabble, and to escape insult. To tell the truth, Jesus was tired; he was worn out—for he had a body, and it behooved him to be like his brethren; his spirits were sucked up; and he longed for solitude. So he went to the very bounds of Palestine, northward to Cesaræa Philippi, called "the coast [*i. e.* the borders] of Tyre and Sidon." It was in the neighborhood of these cities; but he did not go to them, so far as we know. He attempted to hide himself; and he gave injunctions that nobody should be told where he was.

Here opened the history of the Syrophœnician woman, who brought to him her daughter that was possessed; and it was in close connection with this that the Transfiguration took place.

This leads me to say that in the account of his ascending the high mountain at evening, no mention is made of the place—a circumstance which brings to mind again the singular manner in which the Gospels were constructed. Mount Tabor, which is to the southwest of Capernaum in Galilee, has been said to be the mount of Transfiguration; but it is morally certain that it was not, for the reason that from immemorial it was a hill fortified by a citadel. Josephus speaks

of strengthening its works, so that it must have been a place frequented by soldiers and people. It is impossible that Mount Tabor should have been the scene of the Transfiguration. History rather points out that this scene occurred on the skirt, or one of the bounds of Mount Hermon—a snow-clad mountain that never lifted the white cap from its head. There it was that Jesus went at night with Peter, James and John.

It was a custom of Orientals, as it is now, after wrapping their head with a mantle and saying their prayers, to instantly lie down and fall asleep, (men in the open air sleep easily.) At evening our Saviour ascended high up on the flanks of Hermon, and these three men were asleep, as they were in the garden afterwards; and Jesus now, as then, prayed; and while he prayed a great change came over his appearance. It is said that his face did shine as the sun; and his raiment was white and glistering—exceeding white, like the snow. It is not said that he was lifted up, though Raphael, in his picture of the Transfiguration, makes him so; but that he stood wonderfully changed in his whole aspect is the sum of the declaration of the Gospels.

There appeared also Moses and Elias. Why they? Why not angels? Why not, as at Christ's temptation, and at his baptism, personages of celestial origin? You are to remember that the old dispensation was about to cease in power for the sake of giving place to the new—that is to say, as the blossom falls in order that the fruit may swell under it, and be better than the blossom, so the old dispensation was the blessed flower of ages from which has come the noblest fruit that the world ever saw; it was fit that there should be witnesses from the old dispensation; and there were not two names belonging to that dispensation which were more illustrious than those of Moses and Elias, or Elijah—the Hebrew name is stronger than the Greek. Moses was the grandest law-giver, and Elijah was the noblest prophet and reformer, of his time. They stood magnificent as the pyramids of Egypt. Abraham, Isaac and Jacob were treasured names; but these men never did or said much that was worth remembering. No philosophy, no organization, no

new order in the state, and no development of spirit-life, ever sprung from them. They were simply magnificent pictorial heads and fountains of Jewish stock. They were pious, pure, and mildly sagacious. Their nation was proud of them as of mythical men. When it came to the matter of national growth and reform they were of no account. Moses was the greatest man of antiquity; and I think I may say that even in modern times a greater than he has never walked the earth. Wondrous was his career beyond the power of words to paint. At forty he began and was cast out; then he spent forty years more in the wilderness as in a school of solitude; and then at eighty, when most men are ready to lay down the burden of life, he took it up and commenced the work of emancipating and organizing the men of the wilderness. At the age of a hundred and twenty years his eye was not dimmed, and he left a record which has not died out. There never has been a commonwealth, and there never will be one, without having the marrow and bone and muscle of Moses put into it. Absolutely, his was one of the greatest names of the world, and it was unquestionably the greatest name of antiquity.

The name of Elijah was also illustrious. When the kingdom seemed about to be destroyed, when Ahab the idolatrous, and Jezebel the infamous, caused the prophets of God to be hunted, then came this man as a flame of lightning and a burst of thunder from the wilderness, and undaunted he put down the king, and slew the prophets of Baal, and restored the kingdom, and exerted such an influence that his name to this hour is talismanic in the history of the Jews; so that when they have their Pentecostal feasts, or Passover, there is always a chair left for Elijah, as with an expectation of his coming.

These two men stood transfigured as the angels of heaven, and Christ was transfigured between them. What was the theme of their conversation in this august drama? His death, that he should accomplish at Jerusalem.

When you consider the solitude of the mountain, the cool air, and the green grass upon which they were, and the magnificent background of glacier-capped Hermon; when you

consider that it was night, and that the three disciples lay sleeping while this magnificent picture was passing before them, as a transcendent Gospel before men dead, as it were —when you consider these things, you must feel that this was one of the most illustrious spots of the whole history of the New Testament.

Just as these figures were disappearing, Peter, James, and John awoke; and they saw the brightness and the glory as they were fainting, fainting, fainting and going out in the air; and Peter, the impetuous, who always spoke first and afterwards thought what he had said, exclaimed, "O Master! let us stay here forever. Let us build three tabernacles—one for thee, and one for Moses, and one for Elias;"—"for he wist not what he said," as it is recorded; and he is not the only descendant of the apostles who has not known what he was talking about, when speaking on those subjects. The Master adjured them that they should tell no man.

Then of these figures that were luminous, the two departed. Christ apparently resumed his natural aspect; but the whole heaven was as one great beaming mass of light; and a vision shone upon them; and out of that cloud as from a voice of thunder came the words, "My beloved Son—hear ye him;" and then the vision departed.

This doubtless took place between midnight and the dawn. When the morning had come, Jesus took his disciples and began to talk to them about his approaching trial and death. They descended with him from the mountain; and when they had reached the base the people saw him coming, and were surprised and amazed. It seems that he retained something of the appearance which he had on the mountain top, and they ran to him. Soon he found his disciples in an altercation with the Pharisees. Then occurred a scene which was the antithesis of that of the Syrophœnician woman. A father met Jesus at the bottom of the mountain, and no dramatic literature has anything to be compared with that father's petition for his son. Christ healed the son, and then he passed on, and went south again.

Thus far for the external history. Now the question arises, in the first place, What was the intent of the Trans-

figuration? Why was such a passage of history as this developed in the economy of the New Testament?

It is a matter profoundly to be grateful for, that our Saviour was bodily tired at times; that he was hungry at times; that he was an outcast at times; that he had not where to lay his head; that he was homesick. Said he, "The foxes have holes, the birds of the air have nests, but I have not where to lay my head." There is nothing in literature more touching than the homesickness of Christ. He had wrought in his miraculous way and in his teaching way, until his spirit and body seemed spent; he had come to the very climax of popularity; he had been rejected by the common people; and going back to the west side of the lake he was disowned by the men of his own nation. He was a Jew, and he had the spirit of patriotism which belonged to the Jew; and no man who loves his nation can bear to be set aside from it.

I know that in the old days of the Anti-slavery conflict there was nothing that ever pierced my soul more bitterly than the thought that I loved this whole land, and was shut out from more than half of it. I knew that my heart's desire was to have the whole nation prosperous, illustrious, grand; and to know that that longing was met with scorn and contempt hurt me. I understood how Christ felt when he was rejected by his own people.

So, spent by labor and worn out by grief of heart, he yearned for the wilderness. No man attempts to do great things for his time and for his people, that he does not long for the wilderness. The more you love men, the more, sometimes, it is impossible to endure them. At times men go into the forest, when trees seem more to them than men with their selfishness, uncharitableness, and hardness; and it is a comfort to me to know that my Master was homesick and worksick, and longed to get into the wilderness, where no man could find him.

He needed more than that. Christ being under human conditions, and suffering what humanity suffers, was discouraged; and it was necessary that he should be built up again. Therefore he ascended into the divine communion; and it

pleased God, by the opening of the heavens, and by those messengers of the old dispensation that were adapted to pour balm and consolation into his heart who was working for the new, to give him re-invigoration.

O man of God, preaching in the wilderness, tired, disheartened, and accusing yourself of a want of courage and faith, your Master was tired, and needed angelic ministration to set him up for his work.

O woman in some despoiled neighborhood, bearing the burden of the household, and longing to do something for the school, or for the needy of the neighborhood, unhelped, alone and discouraged, and often wishing yourself dead, you tread in the footsteps of Him who once walked the earth, but who now reigns in heaven.

O ye that are seeking the world's gain, either in your family or in the community; ye that embrace in your thought and ambition the ages and nations, do not be ashamed that you experience hours of deep depression; for Christ had them, and he sanctified them to the good of men; and, like him, you may have times of luminousness and emancipation. On the mountain-top, unexpectedly, in the night, when all is darkness, there may come to you the radiancy of a revelation from the heavenly land.

Jesus Christ was walking with his face toward Jerusalem, his heavens were filled with thunder-bolts, stroke on stroke fell upon him, he was subjected to torment and suffering, and he needed, by influences from above, to be armed for the next and last scene—that of his forty days' passion.

More than that, did he not foresee that the events that were taking place were events which were likely to scatter his disciples, so that he would be quite forsaken by them? He did.

The Transfiguration was meant primarily for his comfort. Next, it was meant for the comfort of the apostles. Peter, James and John were to go with him to Jerusalem. There he was to have a season of conflict with the scholars before he went to the peasantry. He was to go among the educated Jews, to be put into the hands of wicked men, to be crucified, and to be buried out of sight.

You recollect the beautiful narrative given in Luke, of the walk to Emmaüs. You remember how bewildered they were; how Christ walked with them unknown to them. You have not forgotten how he held their eyes so that they could not tell who he was. When they said they had hoped that Jesus was he who was to be the deliverer, but that he was destroyed, then Christ opened his mouth and taught them out of the Scriptures, and showed them how it was necessary that the Saviour should be put to death, and rise again. That was a very perilous period for the disciples, during which their Master was cut off and entombed, and when there was nothing for their senses—for their sensuous mind—for their bodily sight, and they had not yet learned faith; what was it that under such circumstances held the disciple band together?

Do you know that the imagination is a stronger element than the reason? You might suspect it by the fact that the Bible employs imagination ten times where it does philosophy once.

When old people go back to their childhood, what things do they remember most? Arguments? Not at all. What do you remember about your mother that is gone? Not anything by which she was formally made known to the world, but some picture, some scene of tenderness, some fragrant sentiment which lingers in your imagination.

What is it of your friends that you remember longest? Not the shape of their eye-brows, or of their face, which was drawn as they sat like a wooden dunce having their portrait made, but that expression which they had when they came to the door and looked in and glanced at you; or which flashed over their face when at table some story was told. You remember that. You never will forget it. The memory of man is kept alive by dreams, by superstitions, or by pictures which appeal to the imagination and the fancy. These things get a hold upon you which can never be lost.

Now, when the disciples went down to Jerusalem, and they saw Christ indefensible, arrested, carried before tribunals, subjected to a mock trial, condemned, dragged forth

ignominiously, taunted, lifted upon the cross, in darkness and anguish, dying; when they saw his enemies triumphant and exultant, and saw Christ buried, and saw the stone rolled up and the tomb sealed, and saw guards placed to watch the sepulcher, there was every inducement in the world for them to have said to themselves, "We have been living like a bubble, and it has burst,—it is ended and gone"; and they could not give a reason for thinking it was not gone. There was nothing that they could put their hands upon which helped their faith; but they remembered how Christ looked when working miracles, when performing deeds of mercy, and when standing before them in transfiguration on the top of the mountain with the old prophets, and talking with them, and when the cloud overshadowed them, from which the voice addressed them. This wonderful mountain-top picture they remembered. Against their reason and their senses there was something in their heart that said, "We cannot give it up"; and they held on till the stone flew back and Christ appeared again to their longing, loving vision.

As, then, the Transfiguration was to comfort the heart of Jesus, so it was to prepare the disciples for the tribulation which was before them, and to hold them steadfast unto the end.

Christian brethren, there is some instruction to you and to me which ought to be drawn out of this beautiful picture. To me it has been as a bosom to a child. I have sucked at it as a babe at its mother's breast, and have been made stronger, healthier, patienter, better, by that which flows to me from this heavenly vision of the Transfiguration.

In the first place, to every one of us, first or last, come these luminous hours. I do not believe but that everybody has an opening heaven and thoughts that lift him above the vulgar present. I believe that everybody has heroic hours, generous hours, hours in which the superiority of the true, the good, the beautiful, is not any mere speculation, but a sensation, I might almost say a conviction. Everybody, I think, has his radiant hours of inspiration. But, alas! most men use these hours simply as hours of courtesy, or hours of luxury, and they say, "Oh, if we could always feel so! Oh,

if we could always be just as we were at the end of that meeting, when the last hymn was sung, and the last stanza was rounded out gloriously! Oh, if we could always be as we were at the winding up of such a sermon, that taught and inspired us! Oh, if we could always live in such moods as we come into sometimes, alone, in meditation or prayer!"

But they are transient. Men do not see them perhaps for months, and sometimes not for years. They are not concatenated. They do not become our life at all. And transfiguration seven times a week, I think, would become uninstructive. It is solitariness that makes a thing striking. Things that we do over and over again every day are trite and make no impression upon us. Those hours of illumination which God gives to men are precious hours; and you want to repeat them. You want to build tabernacles and sit down in them. Men's idea of being a Christian is to have a roaring good time; to sing hymns till they feel like angels. They want to be on the mountain-top, out of the reach of turmoil, while at the bottom of the mountain the devil is at work destroying men. They do not want to be in the midst of sorrow and suffering, where they will see tears and hear groans. They want to enjoy themselves, and let the world go. Peter prayed for that; but it was not his business, and it is not yours, nor is it mine. Thank God for the hours of brightness which come to us, and thank God for the hours that must come to us, one after another, of burdens and troubles. Being a Christian does not take you out of life, nor redeem you from the laws of this world, or from social disturbances, or from political exigencies. We are workers together with God, where tears fall, where breaking hearts are, and where sorrows gush like springs from mountains. Here is where we live, and where we should be; and if we are occasionally taken into these higher experiences, let us bless God for them, and use them to strengthen ourselves for lower ones. Many and many a man is working out his salvation better in tears and under burdens than when he seems to himself an angel about to fly to the kingdom of glory. It is not when you feel best that you are best, but when you suffer most and most patiently under trials and

misfortunes. Not when God is lifting men up, but when he is pressing them down, is he blessing them most.

Not when he rides into the city after a victory is the general most noble, but when he is in the wilderness, and everything is dark and lowering, and by his courage and indomitable perseverance he overcomes obstacles. It is when a man rises above his circumstances and moods that true manhood shows itself in him. It is then that he is grandest and nearest to God.

There is another thing. As the Transfiguration on the mount was designed to teach the disciples how to conduct themselves when the exigencies which were to come upon them should be developed, so these luminous hours which come to all men ought to be used by them to determine their duties and courses. "What shall a man do?" is a question that is occurring every single day; and what a man shall do will be settled by a higher or lower court. The lower court of man's nature, where pride and selfishness and avarice and vanity reside, almost always settles questions, and it almost always settles them wrong. What is generous? Is it best to act generously? What is liberal? How much ought a man to be liberal? What is self-sacrifice? How far ought a man in justice to himself and his family to be self-sacrificing?—these questions are generally settled by the lower court of the human mind. It says, "Take care of yourself: if every man would take care of one, the whole world would be taken care of." A man's first impulse, if he be a man, is to do the best, the noblest, the ripest thing; but he says, "Let me take a second thought"; and that second thought always lowers the tone of his manliness.

A man says, "I thought I would give fifty dollars; but I think I will give only twenty-five." He thinks again, and says, "There are so many people here that I don't believe I need to give more than ten dollars." Before the hat comes round he thinks again; and he does not give more than a dollar. In those hours when your best nature is in the ascendency; when the reason is calm and the moral feelings are alive; when you are impelled by motives from the side furthest away from the beast—then is the best time to settle

questions of doubt and procedure. In your best hours take your highest thoughts, and follow them.

Some of you, in many hours, doubt whether there is any God. Some of you doubt whether there is any validity in the Bible. Some of you doubt whether there is any good except as circumstances favor. Those doubts and skepticisms every man, whose mind is active, and who is observing, has, more or less, in his lower hours; and they dampen and hinder him; but at other times he looks beyond the expanse of this life, and over the horizon, and he has a sense of the certainty and nearness of God; and his whole soul adjudicates. *Then* it is that he should take his reckoning, fix his landmarks and steer by them.

When a man goes over the Alleghanies, or any untrodden mountain, on some hill-top he looks forward and sees how the whole land lies; and he singles out some vast rock, some tall pine, or some prominent point, as a land mark; then he goes down into the champaign, and the way is no longer open like a map before him. He is lost; but still he keeps the general direction; and by and by, through a little opening, he sees yonder rock or pine or point; and he says, "Ah! that is what I saw," and travels on, and emerges again. Pretty soon he disappears again in the valley, but keeping the direction, he soon rises again so that his landmark comes into view once more.

It is when you are on the mountain-top that you should take your landmarks and steer toward them, and when you go down and lose sight of them, keep straight across the valley until you rise so that they greet your vision again. Not when you are in the valley can you tell which way to travel, unless you have learned it on the top of the hill.

One single other thing. After all the beauty and sublimity of this wonderful miracle wrought upon the person of Jesus Christ, and after all the instruction connected with it, it still comes back to me in the light of the apostle's joyful yet sad utterance, "Now we see through a glass, darkly; but then face to face." We are all of us ignorant; we know in part; we are partialists; nobody knows a great deal; but the time is drawing near, Christian brethren, when neither upon

this mountain, nor at Jerusalem, nor upon Mount Hermon, nor upon any earth-summit, shall we need to receive instruction, or have any luminous hours, or pass through this or that experience; but when we shall stand in Zion and before God, and shall see him as he is, and shall be like him, and shall rejoice with him forever and forever.

May God so incline your hearts to wisdom, your souls to love, and your lives to faith and to a holy obedience, that when, brighter a thousand times than the Mount of Transfiguration, the vision of God shall rise upon you in the other life, your eye shall not blench, and your heart shall not be daunted.

He it is for whom I have waited. This is He for whom my soul has longed. I have traveled through time, and twilight, and midnight, and sorrow; but I behold Him, and it is enough. The blessing is begun, and it shall end never.

PRAYER BEFORE THE SERMON.

We bless thee, our Father, for the clear light of truth, dawning in the early day, and gathering strength with the ages. It shines brighter and brighter unto the perfect day. Forgive us that we have so much light, and yet go stumbling along the way of life. Forgive us that we, standing under the influences of two worlds, are scarcely able to know and understand the laws of one, and obey them. We acknowledge our weakness; the sense of our sinfulness is always with us, but thou art gracious. Thou dwellest in love unspeakable. We build with selfishness and pride. We, creatures of the dust, and ruled by material influences, hardly yet understand, even in our choicest experiences, what are the greatness, and the wisdom, and the power and the discipline of divine love. We rejoice that thy government is established thereupon. We rejoice that God is love, and that yet he will control the universe so that all things shall work together for good, and that tears shall be wiped away, and groans shall cease, and sorrows shall roll their ceaseless waves no more for ever, and that there shall be no more hurting, and no more sickness, and no more crying, and no more death. How far away this land of vision is we know not; through how many ages yet the world must travail in pain we do not know; but it is a joy to our heart to believe that this radiant future is the consummation, and that toward it all things are steering. Whatever may be the mischances, whatever may be the interruptions and hindrances, however long the term may be, yet there shall come a day when all things shall be gathered up, and when to our Lord and Saviour Jesus Christ every knee shall bow, and every tongue confess, of things in heaven and things on earth, to the glory of God the Father. And we rejoice that when the end shall come, he will deliver up the authority, and God will be supreme, all in all. Our reason cannot follow. Our imagination staggers. What the radiant glory of that far-off development and perfectness of being shall be we cannot tell; but we hope, and fashion to ourselves in a thousand effervescent ways, and by a thousand pictures that come and go, the blessedness of that estate in which we shall dwell with God.

May the light of hope cheer us. May there fall down from heaven upon our souls, to-day, some brightness and joy that shall enable us to be stronger, more courageous and hopeful, and better able to endure unto the end.

Especially we beseech of thee, draw near to thy servants that are gathered together here this morning, and surprise those that have come not knowing why they came, and cheer those that have come hoping to meet thee. Lift the light of thy countenance upon those who dare not raise their eyes unto thee, being children of sorrow, bound fast and hopeless, if such there be.

Grant, O Lord, that thy light may come to those who sit in the valley and shadow of death. Make thyself again, as on earth thou didst declare thyself to be, the opener of prison-doors; the breaker of bands and shackles; the emancipator, leading forth those who are

bound in dungeons. Give release to consciences that are bound and imprisoned. Give release to those who are endungeoned by doubts, and to those who are hopeless by reason of outward troubles. Break the yoke that is oppressive, and put upon the neck the yoke that is light and easy.

Grant, we beseech of thee, that Jesus Christ may be known to all who are here to-day, as the great presentation of God; as the helpful and suffering Father; as the one who bears the burdens of the universe, and carries all things in his arms toward universal victory. Grant that we may have rising upon our thoughts to-day a conception of the Healer, the Sun of Righteousness, that every one of us may be able to come under his wings, and be brooded of God.

We pray that thou wilt bless the little ones—the children that are growing up. May God guide them to honor, and fidelity, and true manliness and piety. We pray that their parents may both set a godly example before them, and know how to train them, as well as to teach them.

Bless, we pray thee, the families that are gathered together. Search out all their needs. Help every one of them to trust in God, and to bring that trust to bear on the affairs of life.

We beseech of thee that thou wilt go with our thoughts everywhere to-day as we remember those who are left behind, and those who have gone forth upon the great sea, and those who are scattered abroad throughout the continent. Will the Lord bless abundantly those who are absent from us. Thy heart is larger and warmer than ours. Take the measure of thy benefaction, not from our thinkings, but from thine own nature; and overflow the souls not only of those present, but of those absent ones who are dear to us.

We beseech of thee that thou wilt bless this neighborhood, and all the region around about. Bless all this great congregation in their gathering together this day to worship God. We beseech of thee that in the stillness and sweetness of this mountain retreat, the presence of that God who spoke from Mount Sinai and from Mount Calvary may be felt. May this be a Sabbath of calmness and peace in the souls of multitudes.

May a blessing accompany those who go hence. Grant that all the villages and neighborhoods may be visited by thy salvation.

Be pleased, O God, to remember our whole land, and all classes and conditions that are in it. Remember those who are spoiled and broken up in life, and are dying of despondency. Remember those who are outcast in ignorance, and know not how to conduct their lives well. We ask thy mercy for all those who are seeking knowledge, discouraged, in twilight, but who yet are looking toward the East for the dawning of intelligence.

Grant, we beseech of thee, thy blessing upon the States of this Union. May all those bonds that have been broken be reunited more firmly than ever. May all causes of offense, and dislike, and hatred be purged away, and may justice, and love, and reciprocal interests, and common patriotism, and longing for the welfare of the world around about us and lying in wickedness, be ushered in. Unite us inseparably that the nation may, following the example of the Lord

Jesus Christ, use its power, not for the despoiling of the poor and the weak, but rather for their building up on every hand.

Bless the President of these United States, and all who are joined with him in authority. Bless all the Governors of the several States of this nation, all judges and magistrates, and the great people. And grant that thy kingdom may come, and thy will be done, in this land as in heaven.

These mercies we ask through Jesus Christ our Redeemer. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, bless to us the truth which we have spoken. Bless to us the scenes that are recorded in thy holy word. Grant that we who interpret that word so poorly may discern more fruit and instruction in it than we have been wont to think it contained. May we learn more and more easily from it. Yet, may it not supersede the experiences of our lives, nor the revelations that thou art making to every person in his family, and in all his way and work. Bless thy word to those who are impatient of the disciplines and trials of thy providence, and to those whose hearts are set against the truth. Bless all thy servants in the varied lines of their duty. And bring us, with all whom thou lovest upon the earth—oh, bring us, ransomed and redeemed, into the kingdom of thy heavenly glory. And we will give the praise to the Father, the Son, and the Spirit, evermore. *Amen.*

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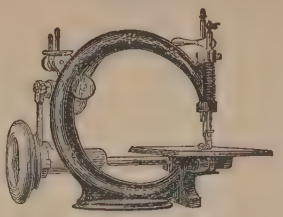
THE ONLY  SEWING

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